great, is hidden in the heart of every person. One who is
without sorrow sees the Lord, free from all desires, and his
^lory, by the *grace* of Providence.
"21. I know that changeless, eternal and all-pervading
being, the Self of all, because he is omnipresent, him whom the
followers of Brahman describe as causing the cessation of
births and whom they always adore."
Chapter IV.
lt 1. The One, formless Being with his purposes hidden.
who with various powers, creates many forms ; from whom
the wwld rises in the beginning and to whom it returns at
the end,—may he grant us good understanding!
"2. It is he who is fire, who is the sun and who is also
the moon. It is lie who is every bright thing. He is Brahma,
(the cosmic soul), he is water, and he is Prajapati (the Lord
of Creatures,—the first embodied Being).
" 3. Thou art woman, and thou art man. Thou art son
and thou also art daughter. Thou, as an old man, walhest
with the help of a stick. Thou art born with thy face on
all sides.
<c 4. Thou art the blue fly and green bird with red eyes.
Thou art the cloud, the seasons and the seas. Thou art
infinite and pervades! all, from whom all the worlds have

arisen.

5. The one unborn (Nature) red, white and black,
bearing many creatures and uniform,—
some unborn (soul)
lies near her and enjoys her, while some other unborn (soul),
abandons her after she has been enjoyed."

This is one of the famous verses of our Upanishad,
because it formed for a long time a bone of contention between
Vedanta and Sankhya philosophers. The Sankhyas admit
two principles, the *Purusha,* the absolute subject, and tlie
Prakviti generally translated as nature. The Vedanta philo-
sophers admit nothing but the one Absolute Subject and
look upon nature as due to a power inherent in that subject.